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628 are the product of intermarriage and formal friendship. Intervillage
626 feuds are common and are restrained only by the religious community,
sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 All dealings with visitors are conducted according to elaborate formal
195 patterns. The language is rich in formal appellations, exclamations, and
562 honorific phrases. The most remarkable feature is that women are per-
mitted to behave with perfect freedom, whereas men, until they become
fathers, behave with a shy and deferential modesty resembling but exceed-
[522] ing that of the Victorian maiden. Normal relations between members
of the same village are formal and dignified; only in the men's house
or on fishing and hunting trips is the behavior of men relaxed enough
to permit horseplay and casual joking.

LIFE CYCLE

553 Childbirth and Childhood.—The child gets two sets of names, one
551 male and one female, as soon as the mother is known to be pregnant. These
843 are one's own names given by grandparents of both lines. Taboos in
846 regard to diet and behavior are required of both parents before and after
birth. There is a well-developed couvade based on the notion of an
intimate connection between the infant and its father. Babies are nursed
853 until they turn to other food of their own volition; sometimes ridicule
862 is used as a sanction against particularly recalcitrant children. No inter-
854 course is allowed during the period of lactation. Babies are carried on
the hip, and sleep with the mother until weaning, when they are paired
[291] off with other children or with a grandparent. The girl child wears
no clothing until weaned and then receives a fringed belt.
881 Puberty and initiations.—At menstruation, a girl's cheeks are scarified
and she assumes the girdle.
[304] A boy passes through a first initiation at about the age of 8 or 9,
[302] when his lower lip is pierced and a small bone labret inserted. A couple
of years later, he passes through a second initiation, when his hair is
cut short to a tonsure, his entire body is stained black with genipa, and
he assumes the penis cord. When his hair has grown out to shoulder
length, it is put up in a braid, and he attains full status as a young man.
885 The next change of status for both boys and girls occurs at marriage,
when, for the first time, they take on the responsibilities of regular work.
551 Tekonymy is a matter of pride and follows the birth of the first child.
The name is retained permanently thereafter, even though the child should
888 die. At about 45 both parents discard their ornaments and accept the
861 status of old age. All the above age grades are named and involve dif-
ferential behavior and dietary observances.

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sursum attrahit, manus natibus ejus supponens.

/The Karaya have intercourse with women in the fashion of the native Australians. The man sits on the ground, feet extended, and takes the woman, lying arched backwards above him, his hands supporting her buttocks. / (Cf. Miclucho Maclay, Verhandl. d. berl. Ges. f. Anthr., 1880, p. 87.)

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Birth. For this the woman kneels on her heels, clasping a post with her hands, while the husband grasps her from behind with strong pressure around her body. Once the child is born, the afterbirth is awaited patiently; then the navel cord is compressed and cut off about three inches from the body with a sharp taquara splint. The blood contained in it is carefully pressed out, "in order to prevent tetanus /Starrkrampf/," and hot ashes and powder from pulverized piranha teeth are sprinkled on the surface of the wound as a styptic. Since no ligature is applied, it is not rare that the child bleeds to death. The newborn is daubed with urucú red, wrapped tightly in a broad strip of jangada bast, and laid in a "rede" tied by strings (see p. 19). For three days both spouses stay on a strict diet. In order to make the uterus contract, the wife lies down on her back and has her abdomen pressed together for a couple of hours by her husband, who sits next to her, or other persons who relieve him. Some months after birth the child receives the above-mentioned cotton bands.

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At the age of six to seven years the girls' ear-lobes are pierced; for boys, the lower lip as well. The whole community gathers for this. The child sits on a stool decorated with arara feathers in the middle of a large circle. One of the relatives pierces his ears with spines from the tucuma palm, the lower lip with a sharpened monkey-bone. During this the men stand around and sing a song with the closing verse: idžohā hā hāi, hā hāi idžohā, i. e., "now it has happened!"

/327 cont. /

- 843 Birth. During pregnancy the women wear small plaited mats around their hips, which they hold together in front with
847 their hands. Pregnancy is prematurely interrupted when the woman eats a powder made of pounded white stone (mānāñūñā) or drinks blood. Artificial abortion is not regarded as prohibited.
- 844 Birth takes place in the house (according to one isolated statement, also in a house built especially for this); the woman, squatting, according to Ehrenreich, is supported by her mother. The husband does not participate (according to Ehrenreich, on the other hand, he helps his wife). There are said to be all kinds of medicines to ease the birth. The umbilical cord is cut with a taquara splinter and ashes are placed on the wound. The after-birth is buried in the forest.

- 846 Confinement is very brief. The mother lies in the hut for only one day; on the second day she is already up. After four days have elapsed, during which she eats only honey and some manioc mush, she washes herself in the shade with hot water which she has in a pot standing beside her. After that she resumes her work and may again eat everything. In former times the husband was likewise obliged to adhere to a certain diet, whereas allegedly he no longer does this today. In ancient times, "when the Karajá were still living under water," he adhered to
[757] a diet for five months. Later, the husband merely remained in the house for six days; he ate neither fish nor manioc -- they were supposed to be too hard -- and daily emptied his stomach by vomiting, which he induced by eating honey with pepper or pineapple with pepper.

How long after the birth the husband stays away from his wife was not to be determined; in any case, however, the wife is treated with consideration for some time.

- 844 The skull of the newborn baby is pushed into proper shape by the father of the mother, or, according to another report, by the grandmother. It is then washed with warm water, then smeared with urucú and almesqua resin, whereby the red mucus comes off and the child becomes light. Then it is apparently

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I saw an umbilical hernia only once, in the case of a boy.

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I did not learn anything about bloodletting, which Ehrenreich reports.

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Scarification is very common; almost all Indians bear the scratch scars from it on upper arms and thighs. I was unable to observe anything about the procedure, which Ehrenreich ("Beiträge," p. 33) describes. Concerning the apparatus used for this, see above, page 109, Ill. 51.



[752]

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Of illnesses for which the cure is not known to me, I saw a blind girl, a man blind in one eye, and a boy with dropsy, as well as a man whose legs were atrophied up to his knees and who was able to move forward only by crawling on hands and knees.

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Ehrenreich reports ("Beiträge," page 32) that in the morning they induce vomiting by inserting a charred taquara rod

Ill. 187.

Bone for cauterizing wounds.

into their throats, in order to empty the stomach in this way. He even brought back such sticks (Berlin 3964). I never observed this custom, but, as related above, simply heard that husbands induce vomiting artificially during the couvade (see page 273).

• [846]

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In the following I shall discuss the other illnesses, insofar as I obtained information about them; I shall stress in particular observed cases of illness.

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In case of snake bite the affected limb is tied up and some pounded dōāhī root is put on it.

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There are very many remedies for indigestion and intestinal disorders. For indigestion three different roots are used. Either one pounds the mōnā root (in Brazilian allegedly murizī), mix